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WESTERN LUMINARY.

LEXINGTON, JUNE 1, 1831.

For the Western Luminary.

MATTHEW HENRY'S SAYINGS.

Selected from his Commentary on the Bible.

It is observable that the first builders of cities both before and after the deluge, were not men of the best character and reputation. Tents served God's subjects to dwell in.—Gen. 11. 4. God has wise and holy ends in permitting the enemies of his glory to carry on their impious projects a great way, and prosper long in their enterprises. —5. Punishments are chiefly reserved for the future state. God's judgments on sinners in this life, compared with those, are little more than restraints.—7. We are most likely to fall into those troubles which we seek to evade by indirect and sinful methods.—8.

They that aim at a great name, commonly come off with a bad name.—9.

Those who are through grace the heirs of the land of promise, ought to remember what was the land of their nativity. What was their corrupt and sinful state by nature—the rock out of which they were hewn.—28. Many reach to Charran, (or Haran) and yet fall short of Canaan—they are not far from the kingdom of God, yet never come thither.—32.

Those that go to Canaan need not go alone—for though few find the straight gate, yet blessed be God, some do—and it is our wisdom to go with those with whom God is, wherever they go.—Gen 12. 5. Those that would approve themselves the children of faithful Abram must make conscience of keeping up the solemn worship of God—particularly in their families, according to the example of Abram. The way of family worship is a good old way —is no novel invention, but the ancient usage of all the saints. Abram was very rich and had a numerous family, was now unsettled and in the midst of enemies; and yet wherever he pitched his tent, he built an altar. Wherever we go, let us not fail to take our religion along with us.—7 & 8. It pleases God sometimes to try those with great afflictions who are but young beginners in religion. It is possible for a man to be in the way of duty, in the way of happiness—and yet meet with great troubles and disappointments.—10. The fear of man brings a snare, and many are driven to sin by the dread of death. The grace Abram was most eminent for, was faith—and yet he fell through unbelief and distrust of the Divine Providence even after God had appeared to him twice. Alas, what will become of the willows, when the cedars are thus shaken.—12 & 13. If those who profess religion do that which is unfair and disingenuous, especially if they say that which borders upon a lie, they must expect to hear of it—and have reason to thank those who will tell them of it. We find a prophet of the Lord justly reproved and upbraided by a heathen shipmaster.—Jonah 1. 6. It is a fault too common among good people, to entertain suspicions of others beyond what there is cause for. We have often found more of virtue, honor and conscience, in some people, than we thought they possessed. And it ought to be a pleasure to us to be thus disappointed.—18 & 19.

We often perplex and ensnare ourselves with fears, which soon appear to have been altogether groundless. We often fear, where no fear is.—20.

It is just with God to deprive us of those enjoyments, by which we suffer ourselves to be deprived of our enjoyment of him.—Genesis 14. 12.

The most of men in the day of their trouble, will be glad to claim acquaintance with those that are wise and good—and so get an interest in them. The rich man in hell, called Abraham, Father—and the foolish virgins made court to the wise for a share of their oil.—13.

Those that have great families, have not only many bodies, but many souls, beside their own, to take care of and provide for. Those that would be the followers of Abram, must see that their servants be *catechised* (trained) servants.—14.

A very watchful eye must be kept upon our spiritual sacrifices, that nothing be suffered to prey upon them, and render them unfit for God's acceptance. When vain thoughts, like these fowls, come down upon our sacrifices, we must drive them away and not suffer them to lodge within us—but attend on God without distraction.—Genesis 15. 11.

God's word then does us good, when it furnishes us with matter for prayer and excites us to it. When God has spoken to us we must consider what we have to say to him upon it.—Genesis 18. 23. Though sin is to be hated sinners are to be pitied and prayed for. God delights not in their death—nor should we desire but deprecate, the woeful day.—24.

What are the best of men, when God leaves them to themselves—the peril of security. Lot, who not only kept himself sober and chaste in Sodom—but was a constant mourner for the wickedness of the place—and a witness against it, is yet, in the mountain where he was alone, and as he thought quite out of the way of temptation, thus shamefully overtaken. Let him therefore that thinks he stands, stands high, and stands firm, take heed lest he fall. No mountain on this side the holy hill above, can set us out of the reach of Satan's fiery darts.—Gen. 19. 33.

[From the Philadelphian.]

RELIGIOUS CONVERSATION.

Out of the abundance of the heart the mouth speaketh. A person's conversation will be regulated by his predominant feelings. Hence, were I to give directions for promoting religious conversation I would say,

1. Let your mind be well informed on religious subjects; that you may have something to think, feel, and speak about. The ignorance of many persons, who have a valuable treasure of knowledge on other subjects, would be the best excuse which they could offer, for rarely saying any thing about Christianity.

2. Meditate upon the truth of God, and pray over your Bibles, until you have some deep and lively impressions of the dread, the joyous realities of eternity fixed upon your hearts; so that you will wish to communicate your views and feelings to those with whom you hold intercourse in life.

3. Be earnest to be saved yourselves, and remember that if your neighbors, acquaintance, and relatives are ever to be sanctified, you must expect them to be sanctified only through the truth, brought home to their serious consideration, by such means as God will bless.

4. Realize that for your words, and even for your silence, you are to be judged, and to be justified or condemned.

5. Remember that your *tongue*, or the gift of speech, is *the glory of your frame;* and that the power of life or death may be in your mouth.

6. Take pains to have some pleasing thoughts, or intelligence to communicate.

7. Propose questions on the important subjects of religion, to your associates, which you can answer, if they do not.

8. Avoid in your manner, as far as possible, every thing which is calculated to disgust men of taste and sensibility.

9. Kindly induce your acquaintance to disclose to you the state of their own minds on the subject of personal piety.

10. Read attentively every week, at least one religious newspaper, to furnish your minds with topics for discourse.

11. Determine to speak for the glory of God, and the salvation of sinners.

12. Think what you would wish you had said to your nearest friends particularly, had you come in the full exercise of reason to your death-bed.

If these twelve rules are considered and applied by any person of true piety and common sense, he will soon find that he may excite others to religious conversation, and participate in it to his own edification.

Every doctrine of the Bible, every duty of religion, every operation of mind, every object of creation, every event which occurs in divine providence, may be an interesting subject of religious discourse.

As the bee sucks honey even from the poisonous flower, so a sanctified person of good taste, sound judgment, and ardent feelings, may give a religious turn to conversation about the follies, heresies, and vices of mankind.

The example of Christ was perfect on this point of Christian duty. With inimitable tenderness, delicacy, and benevolence, he took occasion to utter something profitable to his hearers from every remark which was made in his presence: and with the design of making men wise unto salvation, he spake with familiar dignity, at the feast of the publican, at the wedding in Cana, at the sea side, on the Mount of Olives, in the humble abode of Martha and Mary, at the tomb of Lazarus, and in the temple at Jerusalem.

[From the Vermont Chronicle.]

MISTAKES.

There are various ways in which children may be taught to quarrel. Example is powerful. They may learn it by seeing others quarrel,—especially their parents. Sometimes their parents quarrel with them. It will do to give, in a proper manner, commands, or advice, or arguments, or reproofs; but some parents now and then get into a controversy with their children, in which a matter is debated in the very spirit of controversy; and this will never do. There must be no strife to see which will carry the point by words; no crimination and recrimination; in short, no quarrelling between parents and children. It will teach the children to quarrel among themselves, and with others. And this is not half the mischief it will do.

But one of the most successful and least suspected ways of teaching children to quarrel is, by teaching the younger to domineer over the elder. It is true, that the younger "does not know better" than to follow the promptings of native depravity, and make the elder yield if he can. It is true too, that this is a good reason why the elder should be patient, mild, and conciliating; perhaps, why he should frequently yield, before a quarrel arises. But this is no good reason why the younger should be told that the elder must yield to him, or why the elder should be told so in his presence. In this particular, parents very generally mistake. They, unintentionally indeed, teach the younger children to expect and insist on submission to their wishes from all who are older than themselves, and this naturally results in domineering, covetous, quarrelsome habits, not easily untaught. They yield, perhaps, in the presence of their parent; but it is with reluctance, and probably with an inclination to be revenged at some favorable opportunity. And when no one is present who will enforce submission, they refuse to yield, and a quarrel ensues.

Children have rights, and justice requires that they should be respected, that even the youngest should respect those of his brothers and sisters. A violation of justice will certainly be felt as such, and will never be received with cordial acquiescence by the injured; nor will it fail to strengthen the evil nature of him who is gratified by it. Reason teaches, too, that the young, and, of course, the ignorant, should yield to those who are older, and therefore, wiser; and this order of nature can never be reversed with impunity. No wonder, then, that a family, wrong end upwards, is a family in trouble.

Those who understand this picture, will be able to paint the opposite for themselves.

VIDI.

AMERICAN BIBLE SOCIETY.

Further extracts from an abstract of the Fifteenth Report read at the annual meeting on Thursday, May 12, 1831.

Sunday Schools.—A grant of *twenty thousand* New Testaments has been made to the American Sunday School Union, for the purpose of gratuitous distribution, among such children in the new settlements as are unable to purchase them.

General Supply.—In May, 1829, this society proposed to attempt the supply of every destitute family in the United States with a Bible, in the course of two years, provided the auxiliaries would co-operate and furnish the means in season. Very much has been done towards carrying this great undertaking into effect, although the work is not yet complete.

In *Maine*, the supply is completed, except in two counties, where it was not entirely finished by the last accounts.

In *New-Hampshire* and *Vermont* the supply is complete. Considerable aid has also been received from both of these states towards the general supply, and more still is promised and expected.

In *Massachusetts* the work is nearly or quite finished. The same is true of *Rhode-Island* and *Connecticut*.

New-York has been supplied with the exception of two or three counties, which are now nearly supplied, and will, it is believed, soon be entirely so.

New-Jersey, *Pennsylvania* and *Maryland* were supplied previous to the last year.

Delaware is in a great measure supplied, and has books enough on the ground to complete the work.

Virginia is represented as nearly or quite supplied.

In *North-Carolina* 40 out of 64 counties are supplied; in 13 others the work is in a state of forwardness; in the remainder, much is still to be done. Two agents are now in the field.

In *South Carolina*, very much has been done towards a supply of the state, though the work is not yet complete. The same statement may be made in relation to *Georgia*, *Kentucky*, *Ohio*, and *Tennessee*.

In *Indiana*, the supply is about half completed, and books are now on the way, and an agent on the ground to finish the supply.

In *Illinois*, about the same proportion of the work is performed as in Indiana, and three agents are now prosecuting the work of supply, and have divided the state for that purpose into three districts.

In *Missouri*, comparatively little has been done. A few months since, only four counties had been reported as fully supplied. A good supply of books however, is already forwarded to the state, and two agents of the Parent Society are engaged in effecting their distribution.

Mississippi is supplied, and in a faithful, systematic manner.

Louisiana is represented as having supplied three-fourths of its destitute families, and would have finished the work but for the want of books. The supply will be completed in the course of a few months.

In *Alabama* not more than half of the supply is effected as yet, though a spirit is now manifested to procure books immediately, and prosecute the work to a completion.

In *Arkansas Territory*, a faithful agent has been employed, the past winter, two new auxiliaries have been formed, and the work of supply is now going forward, though much still remains to be done.

In *Florida Territory*, there remains also much to be done. No report has been received from the east part of the territory. At Tallahassee an interesting Bible Society has just been formed, called the Middle Florida Bible Society, and it is hoped, will aid much in future distributions.

Michigan Territory has been supplied in a faithful and happy manner, and several new auxiliaries have been formed.

To recapitulate:—It appears, in review, that in thirteen of the states and territories, viz. Maine, New-Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Maryland, Virginia, Mississippi, and Michigan Territory, the supply has already been nearly or quite completed. In eight other states, viz. Delaware, North-Carolina, South-Carolina, Georgia, Tennessee, Kentucky, Ohio, and Louisiana, the work has been, as near as can be determined, about two-thirds completed. In Indiana and Illinois, about one-half of the work is done, and in Alabama, Missouri, Arkansas and Florida territories, something less than one-half. This calculation may not be exact, though it cannot differ essentially from the truth.

It will here be naturally asked, what has prevented the entire completion of this work?

The Managers would answer, in the first place, *delay* on the part of auxiliaries and friends.

It is true that many auxiliaries which pledged pecuniary aid have nobly redeemed their pledges, and in season. Others have redeemed them, but at too late a period to enable the managers to prepare books and forward them to the west, as early as they originally intended. Other societies, which promised assistance, have not, even to this day, rendered more than one-half or one-fourth, and some a less part of what was expected. This delay of funds has necessarily caused a delay in all parts of the enterprise, and left the society still in debt more than $30,000 as already stated.

A second cause why *more* has not been done, has been the unusual severity of the past winter.

The deep snows at the north, and the rains and swollen streams at the south during the months of January, February, and March, prevented in a great measure the travelling of agents, and the transportation of books, and almost wholly suspended the operations of auxiliaries.

But while the managers have not the satisfaction of announcing at this time, the complete supply of the United States with the Bible, they feel bound to give thanks to Almighty God that so much has been done towards such a supply. It is a matter of great joy with them, that those auxiliaries and friends who have embarked in this enterprise seem still resolved to prosecute the same to a thorough completion. Most of those who have yet unredeemed pledges, and some who have redeemed their pledges, signify their intention to continue their contributions the coming year, and those states and counties in which destitute families are yet unsupplied, seem determined in all instances, if means are provided, to give the word of life to every household within their limits without delay.

It must be recollected, however, that those parts of the country yet to be supplied, are those parts which are most destitute, and where there are the fewest benevolent laborers and contributors. In many instances books must not only be furnished gratuitously, but agents to distribute them must be provided. These circumstances, together with the unpaid debt of the society, will demand the early and liberal contributions of those who have means, as well as the payment, so far as possible, for books sold on credit. If the friends to the general supply of the country are still disposed to persevere in their labors, but few months need elapse before their hopes are realized.

The managers, however, wish it to be borne in mind, that some parts of the country now considered as supplied, were supplied several years since, and must need by this time a re-examination. The county of Monroe, (N. Y.,) which was supplied in 1829, was found in 1830 to have again more than 600 destitute families; and the county of St. Lawrence, supplied in 1825, has been found the past year to have 990 families without the word of God. A re-investigation in New-England, New-York, New-Jersey, Pennsylvania and Maryland, would no doubt show that numerous dwellings there are now unblessed with the sacred oracles. The managers are deeply anxious that in these states a new examination may be made the coming year, so that by the next anniversary, when it is hoped the supply at the West and South will be completed, it may be said that the undertaking of 1829 has been fully consummated in all parts of the country.

Agents.—The managers have had in their employ during part or all of the year, 19 agents, most of them in the Western States. This number will probably be diminished the coming year, though in the newly settled parts of the country the services of some will be indispensable to the success of the Bible cause for many years to come. Those agents who continue in service will now be instructed to visit county auxiliaries, and make arrangements for the annual meetings of the same, in such *successive* order, as that one agent in a state can afterwards be present at the annual meetings of all. Were these meetings properly arranged, one agent could attend one and two of them every week, giving advice and encouragement to the managers of each, and reporting to the Parent Society an account of them all. When this system shall have been perfected, one well qualified agent, located in each of the large western and southern states, would give life and stability to all the county auxiliaries within his field of labor.

Foreign distributions.—These have been comparatively few, on account of increased domestic operations.

To *Port-au-Prince*, in the West Indies, a small quantity of French Bibles and Testaments have been sent, on request of a serious-minded foreigner residing there. Encouragement has been given of a further supply.

To the Rev. Wm. Torrey, of *Buenos Ayres*, have been sent on his request one hundred Spanish Testaments.

One hundred and fifty copies of Bibles and Testaments, in different tongues, have been recently furnished to a colony of Americans and Swiss, who have settled in the province of *Texas*, in Mexico.

To the American Board of Commissioners for Foreign Missions, have been furnished three hundred copies of Bibles and Testaments, for the use of *Indian missions* under their care.

To the same body has also been furnished six hundred dollars, to aid in printing the Tamul Scriptures at *Ceylon*, where the missionaries have earnestly solicited aid for this object.

The American missionaries in *Greece* express strong desires that the society should commence a vigorous course of distribution in that country.

In *France* the way is said to be prepared for an extensive distribution of the word of God. A gentleman in one of our cities has engaged to give the society one thousand dollars towards making distributions there, in case nine thousand dollars are furnished from other sources. Will not auxiliaries and benevolent individuals take this proposition into consideration?

Foreign Societies.—The British and Foreign Bible Society is still highly favored of the Lord, and is sending its precious blessings more and more extensively through the world. Your deputation to that society during the past year, the Rev. Dr. Milnor, was highly acceptable and no doubt useful. Hopes are entertained by the managers that a similar deputation from that society to your own will, in the course of a year or two, be received here.

The Bible societies in *France*, *Germany*, *Denmark* and *Sweden*, are still engaged in the work for which they were formed.

The societies at *Calcutta*, *Madras*, *Bombay*, *Columbo* and the places in the East, bordering on the Pagan world, were never more prosperous than at present. Every year opens the door for some new distribution of the word of life in those distant lands, where idolatry has so long triumphed.

Let the friends of this society then feel and act as if the supply of our own country with the Bible is but the *beginning* of their work. Greece, Ceylon, Burmah, and the Sandwich Islands, where our own countrymen are striving to make known the true God have all need of assistance at the present time, and demands for the word of life will no doubt become more and more frequent and urgent, till the kingdoms of this world all become the kingdoms of our Lord and of his Christ. Let no heart then faint, no hand grow weary, no zeal be quenched, until it can be said throughout the world that "EVERY FAMILY HAS THE BIBLE."

NEW YORK BETHEL UNION.

The society, from its commencement has confined its attention exclusively to one department, that of holding prayer meetings among seamen, and furnishing them with books and tracts. During the summer season these meetings have been held weekly on board of vessels, and in the winter in the lecture room under the Mariner's church. In point of number, the attendance has been ordinarily four times as great as any former year. The meetings have frequently been crowded, and the deepest solemnity prevailed.

The interest manifested by seamen themselves in the maintenance and support of the prayer meetings, has been very gratifying. They have uniformly evinced a kind and benevolent spirit, and seemed influenced by a desire to do good and get good, by attending themselves and inducing others to come. The principal part of the exercises is generally borne by pious seamen. It is believed that the number of conversions among season, has greatly exceeded any former year. A more general attention is paid to religious

worship on board ships at se ; and it i now no unusual thing to hear that the morn ing and evening sacrifice, when the weath er will permit, regularly ascends to tha great and gracious Being, who is preparing the way for the conversion of seamen every where, and for the salvation of this apostate world.

It is believed that there have been at least forty conversions during the last winter, that have come to the knowledge of the society; and the general character of seamen is greatly improved. The cause of temperance among them is gaining ground, and gaining friends. Several very inter esting facts were communicated in the report, showing the moral effects which are constantly attendi g the exertions of this society. Among others, we note that a sailor's boarding house, from which ardent spirits are excluded, has met with unexpected succes in this city.—*Commercial.*

GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE SABBATH.

But little has been done by this Society the last year. The Executive Committee have found their way obstructed with great difficulties, and consider that the apathy of the churches and the nation at large on this subject should be cause of deep humiliaton before God.

The example of professors of religion in many cases encourages others in desecrating this holy day and bringing it into contempt.

The means to be used in awakening attention to this subject and effecting a reform, are expressed in three words—PRAYER, PREACHING, PRINTING.

The Report concludes in these words,

"Pursuing their steady march, with prayer and dependence upon God, it is yet in the power of the friends of the Redeemer to rally around them all the friends of good order, of rational freedom, and of enlightened piety, for sustaining the christian Sabbath, and thus sustaining all our civil and religious Institutions. Let it be said then, with affectionate earnestness to professing christians, People of the living God! You who have been redeemed by the blood of Christ! Awake, repent and entirely reform; for without *your* consistent example, vain will it be to attempt the reformation of others. The desecration of the Sabbath will go on, and increase, until you manifest to the world, that the Sabbath is to you a delight, holy of the Lord, and honorable, and that you prize it infinitely more than gain, or any secular enjoyment. Like a band of brethren then, stand forth for the preservation of this sacred day, on the right observance of which God has suspended the temporal and eternal welfare of our country and the world.

MARINE BIBLE SOCIETY.

This is the oldest society in the United States formed for the special benefit of seamen.

Receipts the last year	$432
Expenditures	493

The Committee distributed to seaman last year 237 Bibles, and 281 Testaments.

To show the value of the Bible to a sailor at sea deprived of other means of grace the following incident was related.

"At a Bethel meeting held last August on board the ship Empress, this man was awakened and remained in a state of great anxiety and distress. During a voyage he took to a southern port, he says, he felt himself a vile and wicked sinner, and seemed to think he was abandoned both by God and man. He thought all had deserted him, and turned against him, and there was no comfort for him, either from heaven or earth. He could sleep but little, and that little was interrupted by frightful dreams. Thus was the Lord humbling his proud heart, and preparing him for the rich displays of divine grace.

"While he was in this painful state of mind, the ship sailed for New York. He generally spent his watch below in reading the bible, and hymns, and praying to God for mercy upon his soul. The day before they arrived during his forenoon watch, he was lying in his berth reading the scriptures, and praying that he might find something to comfort his mind, and direct him in the right way. In the course of his reading, he came to the 11th chapter and 24th verse of Mark—"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Immediately it struck his mind, that though he had often prayed, he had not prayed in faith—he had not believed in Jesus Christ with a living faith—he had not given up his heart to the Lord. He started from his berth immediately, threw himself upon his knees before his Saviour, and lifted up his heart to God in prayer. The Lord helped him—he was enabled to cast himself upon the mercy of God, and Jesus spoke peace to his soul. He felt the burden removed from his heart, and then for the first time rejoiced in the God of his salvation."

In an extract in the Report from a paper published at New Bedford, a seaport town, is this statement:

"We presume we have had, within the last three weeks, fifty applications for Bibles, most of which we were of course unable to supply, and many of the applicants appeared unwilling to go away without the books. There was no depository of Bibles in town to which we could refer them, and no Society with a treasury for the purpose of procuring them. These men have now left our shores without this sacred treasure, and their last request before thus leaving the institutions of Christianity, was for a Bible."

HOME MISSIONARY SOCIETY.

[Extracts from the Fifth Annual Report.]

Number of Missionaries and Congregations aided.—The number of missionaries and agents employed by the society during the last year, is 46 . The number of congregations & missionary districts which have been aided in their support, is 577. Of the missionaries and agents above enumerated, 299 were in commission at the commencement of the year: 164 have been new appointments during the year.

Extent of Operations.—The influence of the Society has been felt in 21 states and territories, and has been extended to the adjoining provinces of Upper Canada. The degree of aid furnished to each state has been graduated, as it ever must be, by the interest manifested by the people to secure the blessings of a preached gospel, the character of their wants and prospects, as made known to the committee and the claims of the missionaries themselves.

Amount of labor performed.—The 463 missionaries of the Society, within those portions of the year embraced in their commission, have performed the full amount of labor which would employ a succession of individuals 293 years.

Economy in Expenditures and state of the Treasury.—The above amount of services has been performed at an expense of $47,247 60, which has been paid out from the treasury during the year, including office rent, Secretary's salary, and all incidental expenses of the Society. At the commencement of the year the treasury was overdrawn $84 11. The receipts of the last year have exceeded those of the preceding year $5,778 34, while the expenditures have increased $4,818 10, leaving in the treasury at the present time $878 13 The committee, however, are under engagements to missionaries and agents now in the field, to the amount of $36,782 00, which must be discharged within the coming year, for a large proportion of this they must appeal to the charities of the Christian public.

The Western Agency in the State of New York, embraces as its field the 17 Western Counties of the State, with a population of more than half a million, and more than 420 congregations, 72 of which have received aid the last year in support of 58 ministers.

Central Agency in the State of New York.—This agency has aided in the support of 38 missionaries, in those counties which lie within or contiguous to the Synod of Utica.

The Maine Missionary Soc ety —The number of its missionaries has increased the last year from 38 to 47; in addition to which, this committee, by the appropriation of funds pledged by the Mass. Miss. Society, have aided in the support of 8 missionaries in the same field, making, in all, 55.

The Vermont Domestic Missionary Society, has aided, during the year, in the support of 28 missionaries. Several of the congregations assisted, have been favored with revivals of religion.

The New Hampshire Missionary Society, has continued its co-operation with the committee, and has granted aid to 31 missionaries in that state under commission from the Parent Society.

The Domestic Missionary Society of Conn.—This Society has come into active co-operation with the A. H. M. S. since our last anniversary, and has conformed to the stipulations recommended to the adoption of auxiliary Societies. It has not been practical, however, for it to become formally auxiliary, on account of a condition in its Constitution which renders it necessary to delay such a measure until its next anniversary, when it is proposed to consummate its connexion under the name of the CONNECTICUT MISSIONARY SOCIETY, AUXILIARY TO THE A. H. M. S. In the mean time, it conducts its operations as an auxiliary, and has already pledged aid in support of 25 missionaries and agents under commissions furnished by the A. H. M. S. Its receipts during the past year, have been $2,276 77, and its payments to the Parent Society, under the above stipulations, $358 98.

The Central committee of agency for Home Missions in the Western States, established in Cincinnati, Ohio, was not fully organized until late in the Autumn, when the Rev. R. Cushman, who is also secretary of the above committee, entered upon his labors on that field. —The committee have not yet assumed the responsibility of supporting any particular missionaries. The amount of subscriptions and cash received up to April 1, 1831, was $1,658 1 , and arrangements have been made which indicate a state of preparation for extended operations in future.

Results of the operations of the A. H. M. S. There have been added to the churches within the last year, 3.491 souls, of whom 2,531 have been received on profession of their faith, and have been admitted, for the first time to the communion of the church. The reports of the missionaries, however, are imperfect, and making a suitable allowance on this account, there cannot be estimated less than 2,809 new additions to the church, while the number of hopeful conversions is doubtless larger than the above. Fifty-three of the congregations aided have been blessed with special revivals.

The missionaries have reported under their instruction during the year, more than 200 Bible classes embracing not less than 5000 members and within their congregations are not less than 500 Sabbath-schools containing not less than 20,000 pupils.

The missionaries, without exception, have also endeavored to promote the cause of the *Bible, of Religious Tracts, of Education, Foreign Missions*, and of *Temperance*, among the people and congregations where they labor. The following is a tabular view of the results of the last, in several particulars, compared with preceding years;

	First year.	Second.	Third.	Fourth.	Fifth.
Receipts	$18,130	20,035	26,937	33,929	48,124
Expenditures	13,984	17,849	26,814	42,429	47,247
No. Miss.	169	201	304	392	463
Cong. and Dis.	196	244	401	500	577
Sab. S's. rep.	not rep	206	289	369	500
Bible Class	not rep.	100	134	203	200
Years of labor performed	110	133	186	274	293
Add. to chhs.	not rep.	1,000	1,678	1,959	2,532
Aux. soc. & ass.	not rep.	169	241	273	390

During the five years which have elapsed since the formation of this Society, it has granted essential aid in the support of 996 years of ministerial labor—has reported each year from 10,000 to 20,000 children instructed in Sabbath-schools, and from 2,000 to 5,000 in Bible classes. In the same time its missionaries have reported not less that 7,700 souls to the church, and more than that number of hopeful conversions under their ministry.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The Annual report was read by the Rev. Joshua Levitt, General Agent of the Society. From the report it appears that the cause of seamen is advancing considerably in the estimation of the public. Most of the institutions formed for its advancement, are in a prosperous condition.

The acceptance of the report was moved by Mr. Anson G. Phelps, of N. Y. and seconded by Col. Gamble, of the United States' Marine Corps.

The Rev. John C. Brigham, chairman of the Executive Committee, then read a letter from the Hon. Smith Thompson, Judge of the Supreme Court of the United States, resigning the office of President, which he had held from the first organization of the Society in 1826. Also, interesting extracts of a letter from the Hon. Mr Foot of Connecticut, member of the U. States Senate, and another from Capt. Skinner of the U. S. Navy.

The meeting was then addressed successively by Dr. D. M. Reese of this city, Mr. J. Marshall, a merchant of Oswego, N. Y. and the Rev. C. P. McIlvaine, of Brooklyn, L. I. Corresponding Secretary of the Society. Dr. Reese read a part of the log-book of Capt. Brewer, of the brig Louisa.

"We left New York in the brig Louisa, for Amsterdam, May 27th, 1830. Believing it to be my duty to God and man, to warn sinners of their danger; and finding I was responsible to God in a great measure for the souls of my crew—being perfectly convinced myself of the danger of sin, I resolved, by the help of God, to discharge my duty faithfully. I therefore determined to have Divine worship on board my vessel on Sundays, and prayer every evening. Two of the sailors were professors of religion, and I do believe, sincere Christians. We commenced our meeting on Sunday the 30th; we read a sermon calculated for the purpose, and myself and the two men joined in prayer. Our meeting was very interesting; all hands attended. On Monday we commenced our evening meetings. Our chief mate at first was much opposed to it; he supposed once a week was sufficient. However, he attended out of respect to me; but blessed be the name of God, before the meeting was closed he was brought to deep conviction, and on the 14th June, he found that Jesus had power on earth to forgive sins. He was filled with the love of God, and added to our number, and joined us in praying, and exhorting the others.—One of the sailors about the same time was brought under deep conviction and was soon filled with the love of God. He likewise was added to our number. Before we arrived at Amsterdam, nearly the whole crew were under convictions, crying to the Lord for mercy. We found God was blessing our labours, and Jesus was precious to our souls. We arrived at Amsterdam, on the 28th June; many rejoicing in God, and nearly all the others under serious and deep impressions.—The 4th of July, while other crews were ashore, celebrating the day in drunkenness and rioting, our crew was on board praising God; and a glorious day it was; no drinking or blaspheming there, but all was love and contentment.

"We left Amsterdam on the 14th July, and a glorious time we had homeward bound. All on board, with the exception of the 2d mate, and two men, found Jesus precious to their souls. One man got his soul converted on the main-top-gallant-yard. We returned to New York on the 30th August, with nine praying souls out of twelve; many of whom, when they left New York, instead of praying to God for forgiveness of their sins, were calling on him to damn their souls. I never, in all my life before, experienced such a happy voyage; all was love and contentment—all ship duty done faithfully, and with much activity. It appeared as though Jesus was continually with us in our meetings. I do not believe that I was ever more interested in any meeting than in those we had on board of our vessel. We were almost a little heaven on the water. Several of those that got religion had neglected their parents and friends for a long time, but now felt very anxious to return to them; and I believe they did return, like the prodigal son to his father's house."

A collection having been proposed for the Society at the close of the meeting, a young gentleman of this city rose upon one of the seats, and said he had a motion to offer, before the collection. It was that every landsman should show his gratitude for the blessings of the gospel, by contributing one dollar or more, and that the question should be taken by ballot. He, for one, would vote in the affirmative, and should like to take one of the plates, and canvass for suffrages. The proposition seemed to be received with great favour, the plates were circulated, the ladies were admitted to the right of suffrage, and a collection was obtained of more than 220 dollars.

The meeting was then closed by singing the Christian Doxology—tune, Old Hundred —and the benediction by Rev. Mr. McIlvaine.—*Christian Intelligencer.*

PRESBYTERIAN EDUCATION SOCIETY.

Abstract of the Fourteenth Annual Report, prepared for the New-York Observer.

This society is a branch of the American Education Society, and comprehends the states of New-York, New-Jersey, and Pennsylvania.

Beneficiaries.—One hundred and forty-two persons have been assisted by the funds of this branch during the past year, of whom 32 were new applicants. The beneficiaries were connected with 4 theological seminaries, with 4 colleges, and with 15 academies and high schools. About one-half of the whole number are now in the preparatory stage. From ten to fifteen individuals have been licensed to preach the gospel during the year.

Receipts and Expenditures.—From the Treasurer's report it appears that the receipts into the treasury during the year, have been $12,197,60, being an exeess over the receipts of the last year of $2,575 41; of this sum $7,987 have been appropriated to beneficiaries directly under the care of this branch; $2,800 have been remitted to meet a special exigency of the Parent Society; $499 98 have been expended for agencies; $987 59, for the Bloomfield academy; $250, to the treasurer for his services; $455, to the corresponding secretary for his services, and for incidental expenses, $198 73, leaving a balance in the treasury of $128 64.

Agencies.—The Rev. William Patton, spent six weeks, during the last summer on an agency for the society. He travelled west as far as Cincinnati, in the state of Ohio, made a pastoral visit to 61 young men patronised by the society, at eight literary and theological institutions. The claims of the society were presented in a number of towns, and subscriptions were made to the funds.

Fifteen temporary scholarships were subscribed in the Fifth Presbyterian church in Philadelphia and four or five in the churches in the Northern Liberties, in Southwark and the Independent church. The total amount of donations and subscriptions, in that city was about $,700. Considerable sums were also obtained in Wilmington, Delaware, and in Brooklyn, and in Troy, New-York. In Troy, two flourishing Young Men's Auxiliaries have been formed. In this city 100 temporary scholarships were subscibed in 1828, during an agency of the Secretary of the Parent Society, the principal design of his recent visit was to give increased stability to those subscriptions, as well as to obtain new pledges and donations. All these objects were in a considerable degree secured, though from the want of time, and from the local circumstances of some of the congregations neither of the objects could be fully accomplished. The cause was never more warmly espoused and vigorously sustained. Between 5,000 and 6,000 dollars were paid into the treasury, in the course of a few weeks, so that the wants of this branch were supplied, and $2,500 were remitted to the Parent treasury to meet a special demand made on that treasury. Thirteen Presbyterian churches in this city, or societies formed in them, contribute sufficient to carry forward more than 100 young men. The Rev. James Eells, late Secretary of the Western Education Society Auxiliary to this Branch, in the early part of last year, visited 70 churches in the six western counties of this state. The Rev. Mr. Curry, of Lockport, visited a number of the towns in Niagara county. Subscriptions were taken up wherever practicable. Sums amounting to nearly $1,800 were pledged in these counties.

AMERICAN PEACE SOCIETY.

[Extracts from the third Annual Report.]

The Secretary read the Report, and also a letter from the Rev. Robert Marsden, of London, and John Hancock, M. D. Liverpool, officers in the London Peace Society, accepting their appointment as honorary members of the American Peace Society.

The first resolution was moved by Lewis Tappan, Esq. and seconded by John Griscom, LL. D. viz:

Resolved, That the report now submitted, be accepted, and printed under the direction of the Secretary.

The second resolution was moved by the Rev. Mr. Carroll, of Brooklyn, and seconded by the Rev. Mr. Baldwin, viz:

Resolved, That it is the duty of all Christians to discountenance the spirit of war, and to be known as the open and active promoters of the cause of peace.

The third resolution was moved by the Rev. Mr. Thurston, of Winthrop, Maine, and seconded by the Rev. Dr. Lansing, of Utica, New York, viz:

Resolved, That this Society request the prayers of all Christians, of every denomination, that God would be pleased to smile on their exertions to promote peace on earth and good will to man.

Subscribers were obtained to the Harbinger of Peace, and to the project for a Congress of Nations.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 1, 1831.

GENERAL ASSEMBLY.

Our last Philadelphia and New York papers although as late as the 20th, bring us no account of the meeting or proceedings of the General Assembly.

By verbal report we hear that the Rev. Nathan S. Beman, of Troy, N. Y. is chosen Moderator.

DEATH OF JEREMIAH EVARTS, ESQ.

Corresponding Secretary of the Am. Board of Commissioners for Foreign Missions.

We learn, by the papers, that JEREMIAH EVARTS, Esq. died in Charleston, S. C. at the house of Rev. Dr. Palmer, on the 10th inst. "He died a most *triumphant* death."

Mr. Evarts graduated at Yale College in the year 1802. He studied law and entered on the practice of his profession in New Haven, where he married a daughter of the Hon. Roger Sherman. About 1810 he removed to Charlestown, near Boston, Mass. and edited the Panoplist, a monthly religious publication. At the same time he was appointed to the office of treasurer of the American Board of Commissioners for Foreign Missions. On the death of the Rev. Samuel Worcester, about ten years ago, Corresponding Secretary of the Board, Mr. Evarts was selected to fill that important and laborious station. This he has done with an ability and prudence and industry, which have gained him the approbation of all the friends of that institution, and the respect of even its enemies.

Like his predecessor, Dr Worcester, whose remains are reposing at Brainerd, he felt a deep interest in the temporal and spiritual welfare of the Indians. He exerted himself to the uttermost to avert the evils that seemed in his view to be threatening the Cherokees, in consequence of measures adopted by the State of Georgia. For this purpose, he engaged in the laborious investigation of their rights and of the obligations of the United States, on the faith of their treaties, to protect them in the undisturbed possession of their lands and their independence. The results of this investigation he published in essays signed "William Penn."

His anxiety and labor for the Indians, in addition to the many arduous duties of his office, broke down his constitution and fastened on him the disease that terminated his life.

His death will be a severe loss to the board, and the news of it will carry sorrow to the missionary stations at Malta, Palestine, Bombay, Ceylon, Sandwich Islands, and among the aborigines of our own country. But he rests from his labors and his works shall follow him.

DEATH OF REV. ALEX. AIKMAN.

The death of Mr. Aikman is announced in the last Philadelphian. He died at Natchez, on the 19th of April last.

He was a young man of ardent piety, and gave promise of great usefulness in the church of Christ. For some time he labored at Talahasse and St. Augustine, in Florida. Last autumn he went to New Orleans to preach the gospel. While on his way thither he received an invitation to visit the second Presbyterian church in this place with a view to supply the vacancy occasioned by the removal of the Rev. Mr. Young, to the Presidency of Danville College. Soon after his arrival at New Orleans he was seized with bleeding at the lungs, by which his life was finally terminated, in the joyful hopes of a happy immortality.

APOSTOLIC & REVIVAL PREACHING.

In the many accounts of revivals with which the religious papers are now filled, we frequently meet with descriptions of the style of preaching adopted by ministers on those occasions.

The most prominent peculiarities of their style or mode of preaching are *great plainness of speech*, and urging on sinners immediate *submission to God and acceptance of the Gospel.*

Their preaching has a point and directness that sinners can neither evade nor turn aside. But as the Jews by the preaching of Peter they are "pricked in their heart."

How often the fancy of people is pleased or their love of learning gratified by preaching, that does not "cut to the heart!" Yet this is the kind of address used by the Saviour and by his apostles, and the kind which every minister of the Gospel should use at all times and on all occasions.

The ambassador of Jesus Christ to sinful men has no right to vary from his instructions nor in any way modify the message he is charged with.

But it may be said if this *plain, direct* and *home* mode of preaching be adopted towards people in an ordinary state of feeling, it will only excite enmity and opposition. What then! Did Peter or Stephen or Paul desist from plain and direct preaching because it enraged the multitude to madness! Let the *truth* cut to the very core of the heart, the seat of the disease.

A correspondent writes from Christian county, that in his vicinity a Temperance Society, called the Concord Temperance Society, has lately been formed consisting of 33 members. The cause of temperance is gaining ground. A few years ago there were near him *eight distilleries* in operation. They are now all but one stopped.

A Sabbath School also has been established, commencing with 20 scholars, called the Concord Sabbath School.

A correspondent in Henry county, says, "We are now engaged in supplying our county with the Bible, and hope to complete the good work, by the middle of June. The destitute we find is very great."

For the Western Luminary.

Danville, April 17th, 1831.

Mr. Skillman,—Permit me through your paper to acknowledge, in behalf of the Kentucky Education Society, the receipt of $40 from the Female Working Society of the M'Chord Church, Lexington. This Society, composed of a few ladies, has, during the last year, raised, from the proceeds of their own industry, the sum of $100, to assist in educating young men for the Gospel ministry. When a similar spirit and activity becomes universal in our Western churches, we will no longer need to look to the East for assistance in the support of our benevolent and religious undertakings. Such instances show the power which slumbers in our churches, and which needs only the stimulus of christian zeal to wake it into action.

JOHN C. YOUNG.

P. S. We have now 85 students. Thus far God has prospered us beyond my expectations.

COLONIZATION SOCIETY.

On the 13th instant, a general meeting of the friends of this society was held in the city of New York.

The Rev. R. R. Gurley, Secretary of the parent Society gave an interesting statement of the doings and prospects of the Society; and communicated encouraging intelligence from Mr Finley, permanent agent for several of the western states, stating that in Kentucky there is an enthusiastic sentiment in favor of African colonization.

Benjamin F. Butler, Esq. of Albany, in addressing the meeting, spoke of the difficulties and discouragements of the state society at its first organization, and stated the following instance of unexpected and large liberality. The constitution and an outline of their plan were published in the *Albany newspapers.*

"Soon after those papers had reached the state of Ohio, an anonymous letter was received by the Secretary of the Society, from a remote section of that state, inclosing the munificent donation of FOUR HUNDRED AND TWENTY DOLLARS. The letter consisted of but a few lines, in which the writer, whose benevolence appeared to exceed in a vast degree his literary attainments, observed, that, perceiving from the newspapers that efforts were making to send the blacks of this country to their native land, he inclosed the sum of 420 dollars in aid of that object. Surely that generous individual, however deficient he may be in the science of orthography or syntax, possessed much of the nobler science of Christian benevolence—and though he modestly withheld his name, that name, if known, would richly deserve to be enrolled with those of a Howard, a Wilberforce, a Clarkson, and an Ashmun."

EDUCATION IN HUNTSVILLE, ALA.

There is a flourishing infant school taught in Huntsville, by Miss E——, who is pious, sings well, has an inexhaustible fund of patience, and loves children dearly. These attributes, with good sense, and a suitable education in the art of infant school teaching, are sufficient to qualify any one for conducting well one of these primary fountains of knowledge. There is also a prosperous Academy in Huntsville, containing about 80 pupils.—*Philad.*

REVIVALS.

The accounts of revivals of religion are multiplying in number and increasing in interest. Immanuel is riding forth in his power and glory, conquering and to conquer.—Rebel sinners are submitting to him, enlisting in his cause, and acknowledging him as the captain of their salvation. Christian friends, when you read these accounts, does the earnest ejaculation rise from your hearts —"*Lord revive us!*" It is a truth not to be disguised, that with few exceptions, our western churches are slumbering, and sinners, within the sphere of their influence, are rushing headlong down to the gates of eternal death, unconcerned about their future state. And shall this continue to be the case in the churches, or will they awake and call upon God for the reviving and life-giving influences of his Spirit, to be shed down over the whole length and breadth of our land!

From the mass of revival and reviving news we select the following items principally from the Religious Intelligencer and the New York Evangelist.

In Washington, D. C.—We learn from a letter, dated Washington, May 10, and received by a gentleman in this City, that a four days meeting has recently been held in that place, in the churches of the Rev. Messrs Danforth and Post. The meeting was so evidently attended by the presence and power of the Holy Spirit, that they concluded to protract the meeting four days more. As awakenings and conversions were not only occurring daily, but increasing in number, it was then resolved on to spend the week and have a united communion season, in Mr. Post's, the largest church. Each of the sessions were to admit to their own church such persons as they judged proper, and then all come together, and be publicly received into the kingdom in one place. This was done, it was a glorious day. About 93 were admitted, of whom 50 were admitted to Mr. Post's church, and 40 to Mr. Danforth's. Accessions were also made to other churches, as Episcopalians and Baptists. One night all the saints were invited to meet for prayer in the different session rooms; and let the impenitent alone meet in Mr Danforth's church. The house was full. The Rev. Mr. Patterson, of Philadelphia, preached from "What must I do to be saved!" and then invited to the anxious seats, at the close, all determined to set out for the kingdom of heaven and return. Between 300 and 400 came forward, All classes of persons are interested in the work.

In Franklin, Del. County, N. Y.—We are informed that near 100 persons have made profession of their faith in Christ, in this place, since the work commenced, and that the revival is now progressing with great power.

In Butternuts, Otsego County, N. Y. —A gentleman, recently from this place, informs us that the work of Divine grace is very powerful in Butternuts; a meeting protracted several days, was attended there of late with very happy results, and that there were more than 100 conversions during the meeting.

In North Haven, Ct.—A correspondent in this place, under date of April 26 writes thus:

"The revival still continues in North Haven. The number of hopeful subjects is about 170."

In Westfield, Chatauque Co. N. Y.—A correspondent says—we have had a glorious four days meeting in Westfield. It continued six days or longer. Many were converted during the meeting, and some may emphatically be called miracles of grace.

Last Thursday week a four days meeting commenced which was evidently attended by the Divine blessing. Since that time there have been a number of hopeful conversions, perhaps 30 or 40. And what is peculiarly pleasing, the work seems to have embraced a large portion of the fashionable youth of the place, such as during the last winter were engaged in dancing schools and balls.

In Waterloo, N. Y.—Our correspondent at this place, in a recent letter says: The revival has been great in this village. Ninety-three have been added to the Presbyterian church, and others are expected to join soon.

In Newburg, Orange Co. N. Y.—A clerical friend has recently furnished us the following interesting communication:

"Several months ago the tokens of the Divine presence were apparent in this village, among the friends of Zion, in the Presbyterian church. There was "a sound of going in the tops of the mulberry trees." The spirit of grace and supplication was poured out upon the church, a four days meeting was held, and the fruit is most abundant and marvellous. The Lord has literally done wonders, not only in the number but the nature of conversions which have appeared—flinty hearts have been broken there, and proud spirits humbled, and hardened sinners have been reclaimed, and brands snatched from the burning. Nearly 60 persons were last Sabbath made welcome to the table of the Lord, and upwards of 30 more are either rejoicing in hope, or trembling under the terrors of the Lord. All this is in a small church, comparatively a mere handful of people, and what is pleasing to the writer, who has recently had the privilege of visiting this interesting place, entirely without any artificial excitement, or the use of any false stimulus. In reference to the revival at Newburg, it may be emphatically said, the kingdom of God cometh without observation. It is the Lord's doing and is marvellous in our eyes."

In Canandaigua, N. Y.—The Rev. A. D. Eddy, in a letter to the Rochester Observer, says:

The revival in this place still continues.—We think that about one hundred have already become hopefully pious.

In Richmond, Va.—The Religious Herald states that a four days meeting was held in Richmond, Va. in the first Baptist church:

Monday was spent in praying, preaching and other religious exercises. The meeting in the afternoon was not only solemn and impressive beyond any thing we ever before witnessed, but so much so, that all attempt a description must be left far behind the real fact. There were between 60 and 70 persons who had been at the inquiry meeting who manifested deep concern, and of the number, more than 50 were present and seated together. Several obtained hope in the mercy of God through Christ. That meeting will never be forgotten by some who were present.

In the Western District of New-York.—Almost the whole extent of the Western section of this state, as our readers know, has been recently highly blessed of God. A clergyman of that region says, that there is scarcely a church in the Presbytery of Geneva, comprising 31 congregations, that is not more or less blessed with revivals. And that probably more than a 1000 will be added to those churches this season. In Canandaigua it is thought that 100 may already be numbered as hopeful subjects.

In Green's Farms, Ct.—A revival has recently commenced at Green's Farms. Upwards of 30 have become the subjects of pardoning grace. The work is powerful.

In Albany, N. Y.—The pastors of the First, Second, and Third Presbyterian churches in Albany have communicated to the public in the N. Y. Observer, a statement in respect to the state of religion in the congregations with which they are connected; from which we learn that the inquiring meetings which were instituted at the commencement of the revival, in January, have been continued regularly every week to this time, and for several weeks past have been attended in each of the first and second churches by at least 100 persons. In the First church 51 were admitted on confession at the last communion: in the Second, 46; though in each church there were a considerable number whose hopes were considered too recent to justify at that time a public profession. The Third church, which had for some time been in a languishing state, has during the same period, been much revived, and about 25 have within a short time been added to it. The communion season has in the several churches seemed to be attended with an unusual blessing, and was preceded and followed by more than the ordinary number of public religious services. In conclusion they say, we would record with devout thankfulness the fact, that at no period has the work seemed more promising than at present; and every thing seems to encourage the hope that there are yet richer blessings in store for us.

J. N. Campbell,
William B. Sprague.
William Lochead.

In Cambridge, Washington Co., N. Y.—The revival of religion in this place which is of about two months date, has recently received a most important impulse, we learn, from a four days meeting. About 51 persons were added to the church under the care of the Rev. Mr. Lusk, on the 17th of April; at which time it was supposed that many more were inquiring the way to Zion. With this encouragement the church resolved on a four days meeting.

The meeting did not break up till Wednesday afternoon, and at that time, it was found that about three hundred persons, some of whom were brought under conviction on entering the house, were prepared to take their seats among the anxious inquirers.

As the result of the four days meeting, about fifty souls were hopefully born into Christ's kingdom while the meeting was in progress; and before the close of the week, it was supposed more than a hundred souls were enabled to accept the terms of salvation, and have been rejoicing in hope of the glory of God. The revival continues, and excites increasing expectation.

In Martinsburg, Lewis Co., N. Y.—A letter to the N. Y. Observer, dated April 26th, says, "We have been singularly blessed in this place by the out-poring of the Spirit of God for two weeks past, and we have now in this place at least 150 or 200 persons who are rejoicing in hope obtained within that time. It commenced with a three days meeting, which was afterwards extended to nine days, and a special blessing attended it."

In Catskill, N. Y.—A four days meeting was held at Catskill, commencing on the 19th of last month; which God was pleased to bless. He is pouring out his Spirit—sinners are awakened and brought to the knowledge of the truth. When we last heard from that place, about twenty were rejoicing in hope, and there was every appearance of a glorious revival.—*N. Y. Evan.*

From the Missionary Herald.

SANDWICH ISLANDS.

Extract of a letter from Messrs. Thurston and Bishop, dated Kairua, Island of Hawaii, May 13, 1830.

At our communion season on the 25th of October, seventeen were baptized and admitted to the church, among whom was John Adams, the governor of Hawaii. On this occasion, it was judged that there were three thousand people within and about the house. It was a day of deep and solemn interest, and one long to be remembered. The Lord was evidently in the midst of us with the influence of his Spirit, subduing the hearts of sinners, and sanctifying, strengthening, and cheering the souls of his people.

From this period the attention became more general, and for three or four months our houses were thronged from morning till night with inquirers after salvation. They came principally in companies of from ten and under to one hundred and more. To have conversed with them all individually, would have been impracticable. Generally one of them would give expression to his feelings as the sentiments of the whole, after which they were addressed on the plain, simple, fundamental truths of the gospel. In their confessions they would generally enumerate the crimes of which they had been guilty in their heathen state, the particulars of which the apostle, in his description of the Gentile nations, has accurately given in the the first chapter of his epistle to the Romans. They would also state the opinion which they entertained respecting the missionaries on their arrival here, and how they had treated their instructions, and the word of God which has been put into their hands. We have heard, say they, with our ears, we have read with our mouths, the word of God as a mere novelty, or for the purpose of knowing more than others, supposing that this was all that was necessary for salvation, without at all thinking it a matter of personal concernment to attend to, believe, and obey the truth. But the Spirit of God has come into our hearts, and taught us that our hearts are as full of all manner of wickedness, as our lives have been of evil deeds. We have been living in darkness and in the shadow of death, and have come to be directed to the way of light and eternal life. No doubt the feelings of many have been those of sympathy merely; still we have grounds for believing, that many also have sought the Lord in earnest, and have found him. During the period embraced in this letter, the Moral Society for males has increased to 2,500, and that of females to 2,600, and there continues to be frequent additions. A Sabbath school has also been established, composed of adults and children, which includes a considerable part of the congregation, in which the catechism, the ten commandments and other parts of scripture are taught. A goodly number, it is believed, have been turned from darkness to light, and from the power of Satan unto God, none of whom have as yet made a public profession. A few have been received to our select meeting, which now contains 77, exclusive of the members of the church, most of whom give evidence of piety.

On the second instant, 22 were baptized and admitted to the church, which, with the above, made 39 who have been admitted, since we last wrote. The whole number that has been received at Kairua, is 65.

Could our patrons and friends be with us on one of these seasons of communion, they would then have occular demonstration, that they have not labored in vain, and expended their substance for nought; and your missionaries are daily cheered with renewed evidence that the gospel does not fall upon the ear, like an unmeaning sound, but through the influence of the Spirit, and by its own intrinsic and living energy, finds its way to the heart.

Station at Kaavaroa.

Since the illness of Mr. Ruggles, much of the care of the church and congregation at Kaavaroa has devolved on us, and we have alternately visited and supplied them each Sabbath, when the weather would permit us, going down in a canoe on Saturday, and returning the Monday following.

Since the departure of Mr R. and family from Kaavaroa, the station has been destitute of a resident missionary. We have done what we could to supply that deficiency, though attended with no little labor and self-denial in leaving home and exposing ourselves to the dangers of the sea in an open canoe. But such is the interesting state of that people, that we feel ourselves amply repaid for all our toil, in witnessing the word of the Lord thrive and prosper among them. They are not a whit behind our own beloved Kairua in their eagerness to receive divine truth, and we never fail to return home impressed with a sense of the kindness and hospitality, with which we have been received among them.

The congregation still continues to increase, and there are now upwards of 2,000 souls, who regularly attend worship on the Sabbath. We still assemble with them in the open air when the wheather will admit of it, as the old chapel will not contain the one half of them. The new house of worship, which was in contemplation last year, has been deferred in consequence of the late tax for sandal wood, but it will shortly, we hope, be commenced. They only wait for an opportunity, and several thousand people stand ready to lend a helping hand.

Since our last communication, 29 persons have been received into the church at Kaavaroa, viz. 14 in February last, and 15 on the ninth of the present month, making 46 in all, who have been received at Kaavaroa.

There has been during the past winter, a more than ordinary excitement of a religious nature among the people of Kaavaroa and vicinity, which we trust has resulted in the saving change of a goodly number, who have been born into the kingdom of Christ. The people still continue in a very lively frame of religious attention, and many we trust are making progress in Christian knowledge.

A CHEROKEE LICENTIATE.

At a late meeting of the Presbytery of North Alabama, Mr. John Huss, a native Cherokee Indian was licensed to preach the gospel. He is said to be a man gifted with high natural endowments; of ardent piety; of the most conscientious deportment; who has enjoyed the confidence of his brethren, and labored with them for some time past with great success. He knows very little of English; so that his examination and licensed were conducted through an interpreter. After his licensure, the licentiate, the interpreter, and the Rev. Wm. Chamberlain, a missionary, united in singing a hymn in the Cherokee Language May this young man prove a worthy successor, as a Cherokee preacher, to the lovely and lamented, but doubtless now glorified, David Brown, of blessed Cherokee memory. Let multitudes, believeing on Christ Jesus, through his minstration of the word of life, arise to call him blessed.—*Philadelphian.*

Additions to the Church in 42 Presbyteries.—The Editor of the Philadelphian gives a statement, by which it appears that there have been added to the Church on examination, in 42 Presbyteries, three thousand nine hundred and eighty-eight communicants.

FOREIGN NEWS.

By late arrivals the eastern papers are filled with important and interesting news from Europe.

The New York Observer, from which we gather our foreign intelligence, quotes London papers bearing date the 15th of April.

POLISH VICTORIES.

A London paper thus prefaces the official account of the Polish victories:

The war has re-commenced upon the Vistula, and the Poles are conquerors! The corps of General Geismar and General Rosen are in full retreat; 6,000 killed or wounded, 6,000 prisoners, 15 cannon, standards, muskets, &c. are the results of the memorable day of the 31st March.

The Polish Generallissimo had crossed the Vistula on the night between the 30th and 31st of March, and by a bold manœuvre falling by surprise upon the army which was in observation upon the line of Praga, he beat it back upon the corps of General Rosen, which was, in its turn, overwhelmed, and driven upon that of General Geismar.

All the Russian positions were carried by storm.

The Polish General had at first detached upon his left General Umisky, to observe the reinforcements of the Imperial Guard, which were advancing on that side.

General Diebitsch, in his head-quarters of Sienica, thus finds himself cut off by the Polish corps, which is marching on the line of the Bug to meet them, through the Palatinate of Augustowo.

On the 1st of April the Poles overthrew again the remains of the divisions of Rosen and Geismar. An officer, who set out from the camp on the 1st of April, at half past one o'clock, and arrived at five o'clock at Warsaw, announces that, upon his departure they had made, even during that morning, two thousand prisoners, among whom were many General Officers. They had likewise taken six cannon, and magazines and muskets.

Whole battalions laid down their arms in the battle of the 31st of March; perhaps this is the first time of such an occurrence in Russian regiments. What demoralization must exist in their ranks!

While these great events were passing on the banks of the Vistula, a violent insurrection broke out on the 23th at Wilna.

Thus we have Lithuania almost entirely under arms; and 26 days have scarcely passed since the Russian Imperial Guard traversed it, marching upon the Vistula. What redoubled energy the victories of the 31st and 1st must infuse into the Lithuanian insurrection; and what confidence the news of this insurrection must spread in its turn in the victorious ranks of the Polish army!

We shall now leave the official documents to speak for themselves: recitals like these require no commentaries. We shall only add, that authentic letters from Warsaw of the evening of the 1st instant, assure us that the Bulletins written in haste, so far from exaggerating the success of these memorable days, do not perhaps represent them so great as they were in reality.

Further Particulars.

A letter from Berlin, dated April the 5th says:

In the battles of the 31st ult. and the 1st inst. the Russians are stated to have lost 12,000 men, and 23 pieces of cannon, besides 5 standards, a great quantity of arms, baggage, ammunition, &c. A Russian Major-General and four Aides-decamp have been made prisoners, and are brought to Warsaw. Part of the National Guard of that city went out rejoicing, with a musical band to meet the victors returning from the field of battle, with a numerous convoy of prisoners.

The London Courier of the last date, says:

The enthusiasm of the Poles is represented to be so great, that all the Nobles of Posen who could bear arms, although at the risk of their property being confiscated by the Prussian Government, have abandoned it and proceeded to Poland. A new regiment of cavalry of 1,200 men, has been formed at Warsaw, composed of volunteers from the Dutchy of Posen. The Polish army is now stated to consist of 90,000 men, well armed, of which there are 25,000 superb cavalry, and a great number of scythe-bearers.

Commercial letters received from Memel, dated the 3d of April, state that the insurgents were proceeding with little or no opposition, that they had been embodied in a regular force to the number of 3,000 men, and that they have taken and burnt Polangen, after making themselves masters of the deport of military stores and merchandise at that place. The unsettled state of the country east of Memel, and the formidable nature of the insurrection, may be inferred from the fact, that the Russian post has not arrived at Memel, and that three Russian Couriers under orders from St. Petersburgh, were unable to pursue their journey. In Volhynia, there were not less than 13,000 organized insurgents who had risen in opposition to the Russian power. The rising against the Government of Russia throughout Volhynia, Courland, and Lithuania, was expected to become general.

INSURRECTION IN TURKEY.

In the German papers it is stated that a most formidable rebellion has suddenly broke out in the Turkish empire. The whole of Albania, Bosnia, and part of Macedonia are in insurrection. The Pacha of Scutari is at the head of it. He designed marching against Constantinople. The situation of the Sultan is most serious.

ITALY.

The late revolutionary movements in Italy are said to have been defeated and suppressed by the overwhelming power of Austria.

FRANCE.

The Ex-Minister, Polignac lately attempted to escape from his prison by climbing up the chimney.

IRELAND.

Serious disturbances are prevailing in Ireland. In the neighborhood of Loughrea a body of 5000 insurgents were committing outrages of the most daring kind.

SUMMARY.

Another Steam Boat Disaster.—The Steam Boat Washington, while on her trip from N. Y. City to Providence, on the night of the 14th ult. was met and run foul of by the steam boat Chancellor Livingston, about opposite New Haven. The united velocity of both boats was 25 miles an hour. Under the momentum of this velocity they struck. The Washington sunk in about 40 minutes. The second engineer was crushed to death. Of the fifty passengers on board none were lost. A great part of the merchandise and $20,000 of specie were transferred on board the Chancellor.

Horrid Outrage!—On Friday evening last, about 9 o'clock, a negro man; belonging to a Mr. Rogers of this county, attempted to commit violence upon a deaf and dumb girl by the name of Dodd. She lived with her mother, a widow woman, who was very infirm, and upwards of 80 years of age. The two, and a very small negro girl, constituted the whole family. While the monster was endeavoring to accomplish his purpose upon the daughter, the mother attempted to drive him away by striking him with an axe, but owing to her great infirmity was unable to do him any injury. He however desisted from any further efforts with the daughter, turned upon the old woman, and with a butcher's knife, stabbed her in four or five places, and otherwise most shockingly beat and bruised her. The daughter was also severely bruised and mangled. In this pitiable situation they remained until Saturday morning, when the neighbors hearing of the circumstance, and learning from the old woman and her daughter, that upon seeing him again they would be able to recognize the negro, formed the laudable resolution of taking to the house every negro man in the county, unless they should first obtain the right one. Accordingly they commenced with those who lived nearest, and after taking to the place about one hundred, succeeded in obtaining the right one. He has been safely lodged in jail to await his trial at the next term of the Fayette Circuit Court.

Since the above was in type, we learn that old Mrs. Dodd has died of her wounds.—*Lexington Observer, May 28.*

Fire.—The Penitentiary at Milledgeville, Georgia, was destroyed by fire on Monday night the 24 May.—The County Jail, about 60 yards distant, shared the same fate. None of the prisoners escaped or were burnt, the books and papers were saved, but about $10, 000 worth of manufactured articles, raw meterials, &c. were destroyed. The buildings consumed cost the State upwards of $100,000. There is no doubt that the fire was communicated by some of the convicts.

France.—The London Morning Chronicle pronounces Louis Phillippe to be unequal to the station of the *King of the French*, and predicts his speedy downfal unless he should lead out an army. The same opinion is expressed in some of the Paris journals. It seems that the Pacific *citizen* successor of of Charles X. has no party among the active politicians; he has lost the good-will of the republicans; the belligerent spirits regard him as an antagonist; the *Carlists* detest him as an usurper; and the National Guard were "cooling off," in consequence of the introduction of regular troops into the capital. He occupies—to use the langnage of the poets—a shadowy and tottering throne; he grasps the "unreal mockery" of a sceptre; and greatly may we rejoice if France herself should be more fortunate as to that liberty which she is supposed to have gained, but which so long eluded her pursuit, like an empty form or an *ignis fatuus*. Her government has lately assumed a military complexion; on the dissolution of the Chamber of Deputies, it will be necessary for the Ministers to exert further "a vigor beyond the text;" and in case of a general and furious war, free institutions, political and civil rights, must become secondary in fact and in the thoughts of both rulers and the people. The Republic, one and indivisible may be again inscribed on the national banners; but it will be one of martial law.—*Nat. Gaz.*

It is said that the ex-Royal family of France will shortly leave England in consequence of certain disclosures of the plans of some of their agents. Spain is mentioned to be their destination,

The Philadelphia National Gazette of Saturday evening, says, it is believed that Mr. Van Buren will sail for England on the first of next month, as the successor of Mr. McLane.

When the Roman proconsul, urged Polycarp to abjure his religion and threatened him with burning, the intrepid disciple of Christ replied—

"Your threaten me with fire, which burns for an hour, but you are ignorant of the future judgment, and of the fire of eternal punishment, reserved for the ungodly."

How many even in a christian land are as *ignorant* or at least as unconcerned about the future judgment, as was this heathen persecutor!

VERSE SYSTEM.

Wednesday, June 1.—For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor: John xiii, 29.

Thursday, June 2.—He then having received the sop, went immediately out; and it was night: verse 30.

Friday, June 3.—Therefore, when he was gone out, Jesus said, Now is the son of man glorified, and God is glorified in him: verse 31.

Saturday, June 4.—If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him: verse 32.

Sunday, June 5.—Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you: verse 33.

Monday, June 6.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another: verse 34.

Tuesday, June 7.—By this shall all *men* know that ye are my disciples, if ye have love one to another: verse 35.

Wednesday, June 8.—Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards: verse 36.

Thursday, June 9.—Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake: verse 37.

Friday, June 10.—Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice: verse 28.

Saturday, June 11.—Let not your heart be troubled; ye believe in God, believe also in me: John xiv, 1.

Sunday, June 12.—In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you: verse 2.

Monday, June 13.—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also: verse 3.

Tuesday, June 14.—And whither I go ye know, and the way ye know: verse 4.

Wednesday, June 15.—Thomas said unto him, Lord we know not whither thou goest; and how can we know the way? verse 5.

Thursday, June 16. Jesus said unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me: verse 6.

DIED,

In Paris, Bourbon Co. on the 22d inst. Mr. William E. Arnold, aged 19 years. He shot himself through the head, with a pistol, after retiring to his chamber at night.

—In Detroit, Michigan Ter. John Trumbull, Esq. aged 81 years, author of the celebrated poem, McFingal.

TEMPERANCE MEETING.

There will be a meeting of the Fayette County Temperance Society, on Friday evening next, in the Methodist Episcopal Church at early candle-light. It is expected several gentlemen will address the meeting. The friends of Temperance are respectfully invited to attend.

☞ The society now numbers 440 members.
May 30th, 1831.

HOME MISSIONARY SOCIETY.

The members of the "Committee for the state of Kentucky auxiliary to the American Home Missionary Society," are hereby notified to meet at Frankfort on Wednesday, the 8th day of June next, at 11 o'clock, A. M.

Punctual attendance is requested.

O. S. HINCKLEY, *Sec'y. of Com.*

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

POETRY.

From the New-Brunswick Baptist Missionary Mag.

THE BLESSED JESUS.

Who once became a child,
And led a life of grief—
Was humble, meek, and mild,
And toiled for our relief?
The blessed Jesus—He came down
From heaven, to raise us to a crown.

Who constantly obey'd,
And loved his parents well—
From duty never stray'd,
Nor did an untruth tell?
The blessed Jesus: in his life
Was neither pride, deceit, nor strife.

Who call'd small children near,
And clasp'd them in his arms?
Who rescues us from fear,
And shelters us from harms?
The blessed Jesus: he endur'd
The curse that we might be secur'd.

Who suffer'd, bled, and died,
To save our souls from hell—
For us was crucified,
That we in heaven might dwell?
The blessed Jesus shed his blood
To reconcile our souls to God.

Whom then should I obey,
And love with all my heart?
For whom should I this day
With all my follies part?
The blessed Jesus; may his grace
Guide me in all his lovely ways!

O may I ever shun
The paths of sin and wo,
And when my life is done,
To Christ's embraces go!
The blessed Jesus then will be
My joy to all eternity.

From the Quarterly Theological Magazine.

THE YEARS TO COME.

My transient hour, my little day,
Is speeding fast, how fast! away;
Already hath my summer sun
Half its race of brightness run.
Ah me! I hear the wintry blast,
My "Life of Life" will soon be past;
The flush of youth will all be o'er,
The throb of joy will throb no more.
And fancy, mistress of my lyre,
Will cease to lend her sacred fire.
My trembling heart—prepare, prepare
For skies of gloom, and thoughts of care.
Sorrows and wants will make thee weep,
And fears of age will o'er thee creep.
Health that smiled in blooming pride,
Will cease to warm thy sluggish tide.
The shaft of pain, the point of wo,
Will bid the current cease to flow.
And who, alas! shall then be nigh,
To sooth me with affection's sigh?
To press my feeble hand in their's,
To plead for me in silent prayers,
And cheer me with those hopes that shed
Rapture o'er a dying bed.
Days of the future, cease to roll
Upon my wild affrighted soul.
Mysterious fate, I will not look
Within thy dark eventful book;
Enough for me to feel and know,
That love and hope must shortly go;
That joy will vanish, fancy fly,
And death dissolve the closest tie.
E'en now while moans my pensive rhyme,
I list the warning voice of time;
And, oh! this sigh, this start of fear!
Tells me the night will soon be here.

MISCELLANEOUS.

From the Worcester Ægis.

CONVERSION OF AN INFIDEL.

Sir,—By publishing the accompanying biographical sketch of Mr. Chaffin, first published in the New-York Observer, of June 1830, you will furnish your readers with a striking example of the impotency of infidelity to restrain its votaries in the hour of death. Mr. Chaffin has many connexions in this town; some of whom are in possession of letters which he wrote or dictated after he had renounced his infidelity. He appeared very anxious that his repentance, and faith in Jesus Christ, should be made known to all his acquaintances.—He was greatly concerned lest his former conduct, and erroneous sentiments should be the means of leading others in the same course which he had pursued, and which he, at length, found was the way of death.

The writer of the sketch was a gentleman in constant attendance on Mr. C during his last illness, and has given a faithful statement of his feelings, as they are expressed in various letters addressed by Mr. C. to his friends. HORATIO BARDWELL.

Holden, March, 1831.

Mr. Chaffin came to this place in the month of August in a delicate state of health, in hopes that a change would benefit him, and that he should regain his health. For the satisfaction of his friends, and to counteract the baneful influence of a life spent in infidelity, it is thought proper to give a brief account of his life and last moments. Mr. C. was born in New-Hampshire, but soon after his birth, his parents removed to Vermont, where he was piously educated. At the age of 17 he left his father's house and came into this State, where he read the deistical works of Palmer, whose opinions he embraced. He afterwards considered this systemn to be inconsistent, and tried to embrace Universalism.

After travelling much, and residing for three or four years in Mobile, he went to Cincinnati, where he fell in with a society of Free Thinkers, whose peculiar tenets were, that God and nature were co-equal and co-existent; that there was no God but nature; that the soul of man was as the soul of the brute; that there is no future state, and no revelation. These opinions were suited to his feelings, and he embraced them because he wished them true, and became active in disseminating them, and in contending against Christianity. He acted in concert with the society, though he was not a member, and thought they would be able to overthrow Christianity in about five years. He read the Scriptures for the purpose of finding arguments against them, and also perused every thing which he could find which was opposed to Christianity; but nothwithstanding all his efforts to fortify himself in his errors, there were times when he could not feel easy. He still felt that there was a possibility that Christianity might be true. For four years he continued in this state of mind, and about eighteen months of this period he spent in Louisville, as an apostle of infidelity.

When he came to Newburgh, he was still a hardened infidel, and manifested the most bitter hatred to Christianity. His health continued gradually to decline, until he was confined to his room, and still he remained unchanged. But the prayers of a pious parent were not to remain unanswered. On a little cup which was undesignedly used in carrying him his food, his eye met the solemn warning "Prepare to meet thy God."—The thought occurred, "Is there a God? am I prepared to meet him?" He became uneasy, but his conscience was again hushed. A second time his little messenger was brought, and a third: each time breaking the awful spell of infidelity and skepticism. His conscience became fully awake to his situation; he was now anxious to read the Bible; to know what he must do to be saved; to know whether so great a sinner could be saved. The first chapter he read was the 17th of John, which was as a dagger to his soul. Other chapters were read, which filled his soul with anguish. While in this situation, the writer of this notice visited him, and found his soul filled with remorse. His ingratitude to his pious parent, the solemn warnings and exhortations he had rejected, the prayers and examples he had despised, his persecution of Christians, and the atonement which he had treated with contempt, so overwhelmed him, that he thought there could be no mercy for him.

He alluded to an argument he had with a Christian at the South, in which he said he would as soon trust in the blood of a beast as in the blood of Christ; that there was no more efficacy in the one than in the other. This was as a two-edged sword to his soul. Seeing he had a deep and solemn sense of his sins, he was pointed to the Lord Jesus Christ as the Saviour of lost sinners, and the only name given under heaven whereby man can be saved. He said, "It is impossible that so great a sinner can be saved."—The case of Paul was urged, who had persecuted the church even unto death, and at the time of his conversion was on his way to Damascus to extirpate Christianity. He replied, "Paul thought he was doing God service, but I have not this to extenuate my guilt." He was solemnly urged to apply to that Saviour whose blood he had despised, without delay; and assured that whosoever cometh unto him he will in no wise cast out.

The next day, he said that he had read the 55th chapter of Isaiah, and had received some comfort, and this was greatly increased by the perusal of Christ's Sermon on the Mount. From this time he took great delight in reading the Scriptures, in prayer, pious meditation and religious conversation. Christ's Sermon on the Mount, he would often say, contains the purest of precepts. If the lives of men were regulated by them, the world would be a happy world.

In the month of March he applied to be baptized. He, and others also, thought he was drawing near his end. He said that he had a strong desire to be joined to the people of God before he died. In a short time his health improved, and he felt encouraged to hope that he would be able to go to the church, and there publickly manifest his attachment to Christ. On the 9th of May, being the regular communion season, he rode to the church, and there, in the presence of a large assembly, publickly dedicated himself to God. His death-like appearance and the peculiar circumstances of his life rendered the scene highly solemn and interesting. When he returned, he said he felt more of the divine support than he had ever felt before.

After his conversion to the Christian faith, he could answer every objection that he had raised against the Scriptures. His mind was unimpaired, and he could now reason strongly in support of the Christian religion. He would often speak of the weakness of infidelity and of its wickedness, and especially of the wickedness of the attempt to wrest from the Christian that which can support him in afflictions and in death.

The influence of his life and skeptical opinions was a bitter ingredient in his repentings. When he was asked if he had any desire to counteract that influence, his soul was filled with agony, and he burst into tears, "Oh," said he, "to think that I have been the means of corrupting the minds of any of my fellow beings, and leading them to ruin! What would I not do to counteract this influence!" In a letter to his father he said, "I wish you to exhort my relations to seek religion, to seek the Saviour. Tell my brother-in-law not to depend on what I have told him, it is all wrong, it will desert him in the trying hour. Tell him to return to the Bible; there is safety in no other system. Nay, all others will lead to destruction. Nothing but an interest in Christ can give peace; nothing else can ensure happiness; none but the Christian can triumph in death."

In a letter which he dictated and directed to be sent to Mr.——, of Cincinnati, whom Mr. Chaffin represented as being the greatest atheist in that place, he said, "You know my former views of the Scriptures and of the Gospel of Christ. I take the liberty to inform you that those views have changed. I would assure you, my dear friend, that whatever I may have said or written against the Scriptures is wrong." After referring to the Scriptures as containing internal evidence of their truth he says, "You know I was as great an apostle of infidelity as any man could be, but I now have no more doubt of the truth and reality of the Scriptures, than I have at this moment that I am dictating a letter to you. I have been in this place almost nine months, most of the time confined to my room. I have had but little hopes of my life for more than a year. I still held out in the belief as when I was acquainted with you, until about three months ago, I began to feel concerned about myself and to reflect seriously, and found there was nothing to sustain me or comfort me in my former system. There must be a God, a Creater, and upholder of all things."

This account might be extended to some length, but is sufficient to say that the glorious hope of immortality consoled and supported him in his sickness and cheered him in the prospect of death. Thus another witness has given, in the view of death and eternity, his cordial and decided testimody against the system of infidelity, which he had tried and found wanting, and in favour of that of Christianity, which he also tried and found to be the wisdom and power of God unto salvation.

PRAYER A RULE OF LIFE.

A christian could hardly propose to himself a better rule of life than his own prayers. Let him act in conformity with their import, and he will not err very far from the line of correct and holy living. We impose upon ourselves an obligation to use our best endeavours in effecting that which we seek at the hands of God. It would be well for us to keep in view this important rule. The manner in which some pray for the conversion of their children, would induce the belief, that they consider no pains or self-denial too great for the accomplishment of such an object. But go with them to their houses, and you will find that their irregular lives, petulent manners, unsanctified tempers, and other disorderly habits, are well calculated to hinder the conversion not of their children only, but of all others around them.—Some Christians seem to have a deep and affectionate regard for the spiritual welfare of the heathen, and accordingly pray most earnestly for their conversion:—but hand round the bags to collect something for the Missionary fund, and they put in *one cent;* and this not because they can afford to give no more, but because they have been accustomed to contribute this amount, and they are contented with the custom. Others pray earnestly for a revival in the church,—but when called upon to surrender some opinion, or indulgence, or practice, which perhaps stands in the way of a revival, they are unwilling to have the stumbling block removed. They must hold on to their old favourites, and keep their *right-hand* and right eye sins, even though many should stumble and fall over such scandals.

Every one who prays at all, prays better than he lives. We ask the Lord to keep us from sin, and at the same time run into it. We pray for victory over the world, and in the next moment bend down our necks, and take up its galling yoke. We entreat him to extend to our hearts his searching, sanctifying influences, and at the same time fret and mourn when he removes an idol from our sight. A penitent sinner making confession of sin, and expressing the bitterness of his soul under the sense of it, and most earnestly supplicating the mercy of God, presents an affecting sight. But should this same penitent turn again to the very follies which he professed to lament, he would expose himself for the time to come to just condemnation and rebuke. Let us live according to our prayers, and we shall seldom go amiss.—*Christian Index.*

SIGNS OF THE TIMES.

The present is a day of unusual interest to *Sunday School teachers.* Not a week passes without furnishing some new evidence that this is, in a peculiar manner, the accepted time, and the day of salvation. Those who look upon the conversion of a single sinner from the error of his ways as an event of joyous and momentous interests in heaven and on earth, must watch with intense interest the motions of the cloud which has sent down such abundant showers of mercy on different parts of our land. The teacher whose own heart has felt the power of the grace of God, cannot but feel that it is a season peculiarly interesting to himself and his pupils. If, in this time of merciful visitation, they should hear and obey the Gospel, the desire of his soul is given to him, and the end of his labour is attained. But if they refuse obedience, and still cling to a deceitful world, he will enquire, with deep emotion, whether he stands in their way. Is my language and manner conconsistent with my professed feeling? Is my habit of attending and teaching my class such as shows that I esteem every moment with them as precious? May they infer from any new emotion they see in me, that it is a new season of mercy on the part of God, and that I should hardly count my life dear unto me, if I might, by its sacrifice at this critical juncture, be the means of their salvation? Do the teachers around me see that my heart is filled with desires for the advancement of Christ's kingdom in the school, and that as a teacher, I am determined to know nothing, to recommend nothing, to depend on nothing, but Jesus Christ and him crucified?

Happy the teacher who can look upon the objects of his prayers and instruction and say,—They have heard the voice of Israel's kind shepherd, and have known it, and are now following him whithersoever he leadeth them.

From the Vandalia Intelligencer.

The following was received by one of the officers of the State Bible Society, with the amount mentioned, which has been appropriated according to the wishes of the donor.

AN INFANT'S OFFERING.

A little girl, formerly of St. Louis, but now residing in the state of Illinois, has obtained thirteen dollars by making thirteen fine linen ruffled shirts for gentlemen. The first she accomplished the month before she was six years old, in a neat, thorough manner, without the assistance of a stitch from any other hand. The other twelve were done before her seventh birth day, in the same manner, and will bear the strictest examination.

The idea of giving the Bible to the destitute has afforded a happy stimulus to her exertions, and she begs the Illinois Auxiliary Bible Society to accept this money, three dollars, as a donation, and ten to constitute her a life member of this society.

Lest the benefit of her example in exciting some other little girls to a similar effort should be lessened by parents objecting that sewing has had too prominent a place in her education, or that her health must have suffered by so much confinement, a friend would add, that daily lessons in orthography and definitions have been acquired, and a portion of the Bible read; she has been a constant attendant of the Sunday-school, and made nearly all her own clothing. Notwithstanding her various employments, when dilligent, half the day has been devoted to recreation; and though her constitution is delicate, her health has never suffered by her application.

She has now relinquished the use of her needle as an employment, for other branches of education suited to her age; and it is fondly hoped the industry practised during her seventh year will characterise each succeeding year, and increase her usefulness and happiness through life.

GOOD RULES AND MAXIMS.

Given by a Schoolmaster to his Pupils.

1. When in company the conversation turns on an absent person, and you are called on to express an opinion, always fancy that very person is standing silent behind you, looking over your shoulder, and listening attentively to what you say. You will then speak prudently, and with due regard to his character.

2. As far as possible, when you come to be your own masters, avoid contracting debts. Try to do without every thing you cannot pay for; and when prudence requires the contracting of a debt, be punctual to the day in paying it. Your affairs will then never get into confusion. You will always know exactly how you stand with the world.

3. Set a high value on your word in all things. Be sure you never make a promise that you are not morally certain of being able to perform. The highest compliment your neighbours can bestow on you will be to say, "His word is as good as his bond. You may place implicit faith in what he says."

4. Always be ready to do an act of kindness when you can do it consistently with all your other obligations. And always do it cheerfully, gladly, without a wry face or an apology. But let those you oblige see and feel that you take delight in serving them. This will make you many friends—many who will be ever ready to oblige you in turn.

5. If you receive an injury, sleep at least twelve hours soundly before you make up your mind in what manner to treat it. Then palliate it as much as you can, and reflect well on what course will be at once most honourable, humane, and advantageous in regard to it. Thus you will stand a good chance of acting wisely.

6. Choose your company among men of virtue, regular habits, and sense, so that your own character, habits, and manners may be formed in a good model. This will save you much trouble, and redound in the end greatly to your advantage.—*Salem Observer.*

ADVICE TO APPRENTICES.

1. Having selected your profession, resolve not to abandon it; but by a life of industry and enterprise adorn it. You will be much more likely to succeed in business you have long studied, than in that of which you know but little.

2. Select the best company in your power to obtain, and let your conversation be on those things which you wish to learn. Frequent conversation will elicit much instruction.

3. Obtain a friend to select for you the best books on morality, religion and the liberal arts, and particularly those which treat on your own profession. It is not the reading of many books that makes a man wise, but the reading of only those which can impart wisdom.

4. Thoroughly understand what you read; take notes of all that is worth remembering, and frequently review what you have written.

5. Select for your model, the purest and greatest characters, and always endeavour to imitate their virtues, and to emulate their greatness.

6. Serve God; attend his worship; and endeavour to set an example of piety, charity and sobriety to all around you.

7. Love your country; respect your rulers; treat with kindness your fellow apprentices; let your great aim be usefulness to mankind.

8. Get all you can by honest industry; spend none extravagantly; and provide largely for old age.

9. In a word, think much, act circumspectly, and live usefully.

*Extract of a letter to the Editor of the N. Y. Journal of Commerce, dated *****, Ohio, Feb. 22, 1831.*

From my youth up I have been a pioneer of the West. I am now aged 45 years; and feel as a European or a citizen of the old Atlantic States would at 90! I have seen the rise and progress of Western navigation from a bark to a steam-boat—civilization from a shirt of nettle-weed to one of fine Irish linen,—from a log-hut to a stately stone or brick edifice,—from a *truck patch* to spacious fields,—from a wilderness and a desert to smiling settlements,—from the sites of old log forts and fortifications, to towns and cities rising into importance. It was my lot to fall in with the second class of settlers in Kentucky, and to marry, in my first wife, the first American female (so far as I can learn) born in Ohio, then the North Western Territory, at old Fort Washington, now Cincinnati.—I have ranged the country West of the mountains, and formed settlements 300 miles, or more, West of this. Morris Birkbeck and other English and Scotch settlers following my trace (to use Mr. B's words) to the Illinois. The settlement I formed on the Wabash is now flourishing, supersedes those of others. From Dr. Priestly's attempt to form European settlements in 1794, down to the present date, it has been found a vain attempt. Foreigners must amalgamate with our citizens, or they dwindle into nothing.

As BEES, though they live in the midst of their cells of honey and wax, yet have not their wings touched with any viscious matter, that may hinder their delightful flight abroad, and their nimble passing from one flower to another; so should Christians that live in the abundance of earthly comforts, as in an hive of sweetness, be exceedingly careful that nothing of the world cleave to their affections, which are the wings of the soul, that they may hinder the lifting up of their hearts towards heavenly objects, or abate the activity of their thoughts in their frequent musings on the promises and blessed mysteries of the gospel, on which the mind above all other things ought to be most exercised and delighted."—*Spurstowe.*

PROCRASTINATION AT 72.

A person aged 72, who had never attended to the conconcerns of her soul, was taken suddenly ill. The writer was sent for to pray with her. Was she ready now to attend to the calls of the gospel, and to seek salvation by repentance? "O!" said she, "*I am too unwell to attend to that subject now.* I hope to recover, and believe I shall, and then I will think of religion." She soon fell into a lethargy, and in one week was laid in the grave; an awful monument of delaying sepentance, even on the threshold of eternity!

DRUNKENNESS AND CRIME AND POVERTY.

In the annual report of Dr. Bache, physician to the Eastern State Penetentiary of this state, to the inspectors of that institution, we have the following important statement:

"The physician has found, that out of 58 prisoners, received up to this time, 34, or nearly two thirds, acknowledge themselves to have been either habitually or occasionally intemperate. This fact shows the close connection which subsists between the vice of drunkenness, and the commission of crime."

FOR 1831.

NEW SPRING AND SUMMER GOODS.

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ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

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HARDWARE, GLASS AND CHINA WARE;

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In addition to the above articles, we will be receiving *every week,* New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

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A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

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